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THE JEWISH QUARTERLY REVIEW

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HEBREW AND ARAMAIC PAPYRI.

THE first of the following fragments was found by Dr. Grenfell and Dr. Hunt at Oxyrhynchus in 1897. When reading Mr. Cook's description of the Nash papyrus recently, I remembered that the Oxyrhynchus fragment contained the words **אמת ויצ״ב**, and it occurred to me that the one might possibly throw some light on the other. This unfortunately does not prove to be the case, but as the owners have kindly allowed me to use it, I take this opportunity of publishing it, together with the fragments in the Bodleian Library. Although these cannot be said to have any great interest, Hebrew papyri are so few that perhaps no apology is needed for printing them. The Bodleian Library possesses only four Hebrew and three Aramaic pieces, one of which I have already published elsewhere and therefore omit here. In their fragmentary condition all of them present difficulties which I must be content to leave for abler scholars to solve. All of them are in square character of some kind. In the following transcriptions, an over-line indicates a doubtful letter, an under-line marks a letter which is intended to be struck out in the original. Dots mark the approximate number

of letters missing or illegible. Three dots at the end of the line indicate an indefinite number of letters missing.

I.

A.

(recto)

... [נ]תן לך ... 1

... על פשע ... 2

... במחתה ... 3

... ועון ב ... 4

(verso)

... ע ... 1

... לה א ... 2

... הם ... 3

B.

... ברוך אשר בם כלבתה מ ... 1

... וברורת בלילה כראתה ש ... 2

... אם לממ[ש]לת בליל[ה] ... 3

... בהם איש אהוב ... 4

אמת ויציב 5

... בה[ט]ות ישורון תה ... 6

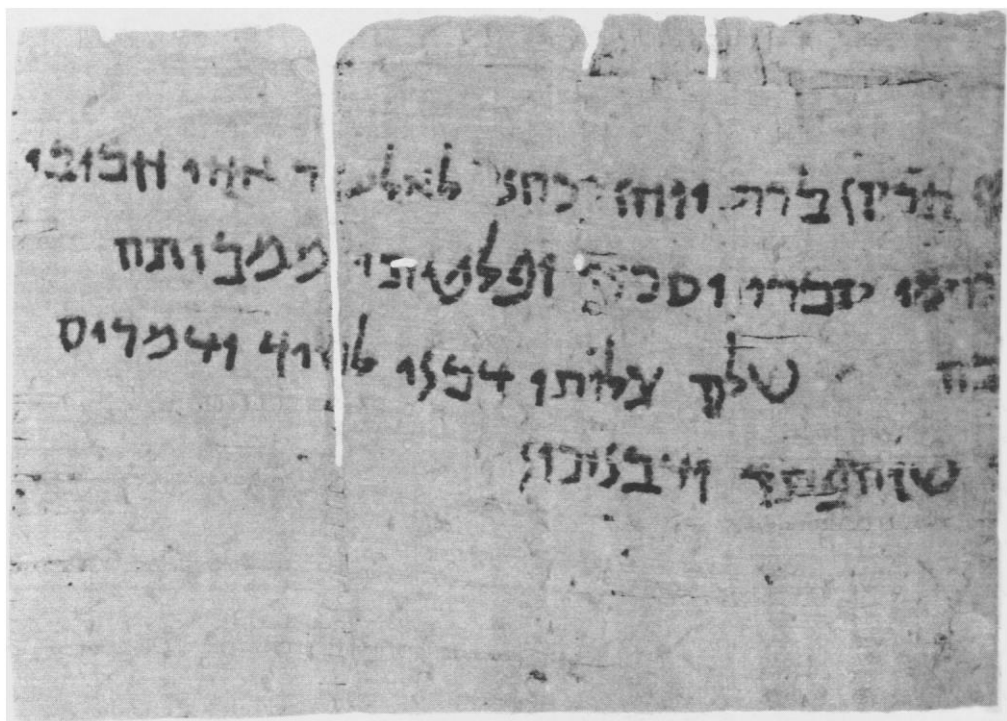
ל 7

Both belong to Dr. Grenfell and Dr. Hunt, who, judging from other documents with which they were found, consider them to be probably of the sixth century A.D. A (recto) is in a smaller and probably earlier hand than A (verso) or B. It seems to be part of a selihah. Line 2 perhaps began נשא עון ועובר[על פשע]. In line 4 the ב possibly has a dot over it, and if so may stand for ברוך, in which case the hymn or stanza ended with ועון. There are traces of a letter at the beginning of l. 3 and at the beginning and end of line 4.

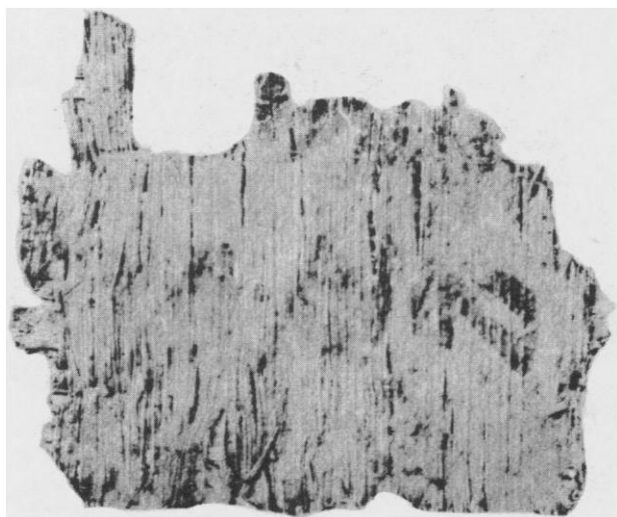
B. In line 1 ברוך is in rather smaller letters than the rest, and perhaps stands outside the text. The כ may be a פ. Of the last letter only part is left. Probably מ. Line 2. Of the last letter only a small part remains. It may be a ש, or an ע, but no other ע occurs to compare with it. Line 3. The מ has an unusual form; it might possibly be a ת. Faint traces of a letter make the [ש] very probable; also the [ה]. Line 6, first word, the ה seems certain: the י may be a י. I thought of היות on the coins of Bar Kokhba, but it can hardly be a ה.

The division of the words is not always clear, e. g. in l. 2 we might read וברור תבלול, and take the text to be halakhic, but this would not fit the rest so well. The writing is rough and irregular, and is made more difficult by the fact that some letters have been inked over again, e. g. l. 1, בם, where the original ב can be distinguished somewhat to one side of the later ב. This is also one cause of the uncertainty of כל in l. 1, and accounts for variations in the forms of some letters. It does not seem that anything is lost at the beginnings of the lines, except in l. 3.

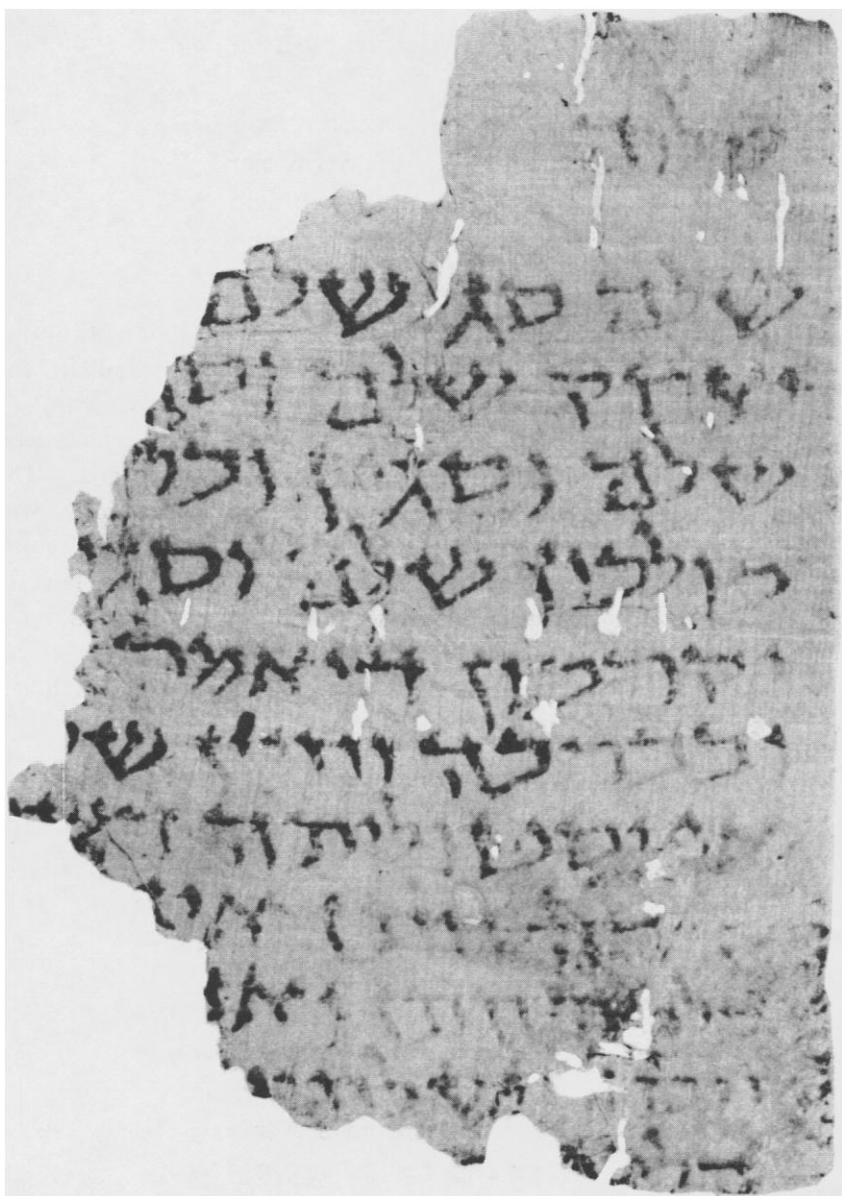
With regard to the contents, there can be little doubt that the fragment is part of a פיוט on the exodus. According to B. T. Berakhôth, fol. 14, nothing could come between אלהיכם and אמת. It is therefore unlikely that this hymn was intended to stand there. Consequently the words אמת ויציב cannot be taken as a heading, or as indicating that the section is to be said here, but must be a part of the text, and the stanza must have ended with אל אמת ויציב or something similar. The hymn may have been alphabetical. I have not been able to identify it, and indeed could not devote much time to the search. Perhaps some one better acquainted with liturgical compositions may succeed in finding it. Although it is disappointing that this proves to have no bearing on Mr. Nash's Shema'-fragment, it is interesting to recover even such a broken remnant of a sixth-century פיוט.



No. 5



No. 3



2.

... ברזר טוב ...	1
... ואוהב את הקד[ש] ...	2
	3
... הסר . תמעכה ...	4
... נקרב הדומה ...	5
... בטוב הם . ע א ה ...	6
... חסר ... חסר לעם ...	7
... חסר לכפר ...	8

This is MS. Heb. f. 35 (P) in the Bodleian Library. Although it has already been partially printed in the Supplement to the Heb. MSS. Catalogue (no. 2749), I include it and the next for the sake of completeness. It was bought from the Rev. Greville Chester in 1892. The writing is very indistinct (and hence a facsimile was found to be impossible), but from the few words which can be made out with certainty, it seems to be part of a פיוט. The papyrus is coarse and the writing rough. On the whole it is better not to hazard a guess at the date.

There is writing also on the verso, but it is not legible.

3.

איכה

Bodl. MS. Heb. g. 7 (P), Catalogue no. 2856. Only the one word remains, in rough large characters on coarse papyrus. Bought from the Rev. G. Chester in 1878. It is apparently the beginning or heading of a קינה.

4.

רוב שלום ממרומים ורווח	1
ממרום וברכות עד בלי די	2
לרב יעקב בן יצחק שלום	3
א[ני] לעזר בן יוסה כותב אני	4
לכבוד קורם הכל שואל אני	5

- 6 בשלומך ושלום כל שלך
 7 מפני שבאת לכאן ונתתי
 8 לך עשרין ושבעה חרובין
 9 עד שאני באתי לדרום אצלך
 10 עכשו באתה לֹא לכאן עם
 11 . . .ך ומִדַּקְת אֹתִי חוץ
 12 משלושה עשר חרובין
 13 באתי אצלך ולא מצאתיך
 14 אותך שהלכתה אצל
 15 אַ כלבא ארמיִיא
 16 בִּאתָה בְּעֶרְב הַנִּדְבָה שְׁשִׁי
 17 הַבִּיחָה וּלְהֵלֶךְ לָנוּ בַסְפִּינָה
 18 אֲמִי דֹאֲהִין לִי כֹלֹם כֹּאן
 19 שֶׁחַן אֶצֶל אַרְמִי דֹאֵם נִתְתָה
 20 לִי אֶמְנָה שֶׁאֲנִי נֹתֵן לְךָ
 21 חֲמִשָּׁה חֲרֻבִין וְרַבִּיעַ עֲשִׂית
 22 אוֹתָן כֹּלֶךְ שְׁמֹנֶה עֶשֶׂר
 23 [ורביע] . . . ה . . . אוֹתָן לִי
 24 עִם אֲדֹן פִּי שֶׁאֲנִי צֹרֵךְ
 25 אוֹתָן הִרְבֵּה שְׁלֹמֶךְ וְשִׁלֹּם
 26 כָּל בְּנֵי בֵיתְךָ יִפְרָה וְיִרְבֵּה
 27 לְעֹלָם שְׁלֹם
 28 וְאֵם יוֹדֵן מְבִיא לְךָ אֶת
 29 הָאִיגֶרֶת הַזֹּאת לְאוֹתָן
 30 לוֹ עֲבָדְךָ וְעַפְרָךְ
 31 וְתִלְמִידְךָ עֶפְרָיִם . . .
 32 . . . מִדַּעַת לְעֹזֵר בֶּן
 33 יוֹסֵה

Bodl. MS. Heb. d. 69 (P). It is complete, but illegible in some places. Bought by Dr. Grenfell of a dealer in Cairo in 1899. The writing, which, though still square, has a cursive tendency, seems to be earlier than that of no. 1. Note especially the long, narrow ם, the ך, ה and ת.

On the other hand פ and צ sometimes approach the earlier form, with straight tail, sometimes the later form with bent-up tail. There is some irregularity in the shapes of the letters, which may be due to a want of skill in the writer. It is not clear what ארמייא (l. 15) precisely means. If it means a Syrian Christian, the term would probably not have been used after the Arab conquest of Palestine.

Words and letters underlined are apparently meant to be deleted in the original.

In line 4 the name seems to be לעזר not אלעזר. If א[ני] is right, and nothing else seems possible, there is not room for an א. So in l. 32. In the latter place there might be the ligature for אל, but I do not think it is. This and יוסה are both Palestinian names. L. 7 ונתתי, there is a break in the papyrus between ו and נ, and possibly the ו might be omitted. L. 11 מרקת is a strange expression, but fairly certain. It must mean "you cleared me off," "paid me": perhaps it is humorous, as in l. 15 the Aramaic form used in speaking of the Aramaean. L. 16 הנרבת, if right, must be some form of נרב, "you promised." In ששי the first ש has a strange form, but it can hardly be anything else. L. 17. The first letters look like הביתה which gives no sense. The line is much broken. L. 18 כולום looks like a mispronunciation of כלום. L. 23 ורביע must be supplied to make the sum right, though there is hardly room. There is a slight trace remaining which may be the tail of the ע. L. 24 ארן seems certain, but I do not know what it means. Possibly we might read ער ארן. The ם of עם has been corrected and is doubtful. The second word is slightly rubbed and the third very indistinct. I doubt if they can be ער אתן אותן. L. 28. ואם is very doubtful; the וא may perhaps be ש. ירן is another Palestinian name. L. 31 ותלימירך for ותלמירך; there are some signs of an attempt to correct it. The third word is crushed together and uncertain. It looks something like אורהו. L. 32. The first word is very uncertain. It looks something like נציר. In מרעת the ר may be a ד or even ב. On the whole the writer does not

appear to have known Hebrew very well, which may account for some of the difficulties.

5.

- | | |
|---|---|
| 1 | מן חרקן ברת יוחנן כהנ[ה] לאלע[ז]ר אחי חבובי |
| 2 | ורחימי סברי וסכוי ופלמתי ממבֹּתה |
| 3 | דאבה שלם צלותו דבני ל. יך ודמרים |
| 4 | חתי שותפתך ודבניכון |

Bodl. MS. Aram. e. 1 (P). Catalogue no. 2809. Neubauer suggested "perhaps eighth century" as its date, and I have given that in the catalogue. If I might differ from such an authority, I should say that it is not later than no. 4. Note especially the forms of ד and ח, the closed ה, the small bend of the ל, and the long, narrow ס. The writing is very black and clear, but rough. The letter was never finished, a large part of the papyrus being left blank. L. 2 ממבֹּתה, the ו may be a long י. L. 3 ל. יך. There is a break in the papyrus here. The missing letter may be a ה or ט; the ך possibly a long ד. L. 4 חתי a Syriac form = Hebr. אחותי.

6.

- | | |
|----|-----------------------|
| 1 | שלום |
| 2 | שלם סני שלם . . . |
| 3 | יצחק שלם וסב . . . |
| 4 | שלם וסנין וכל . . . |
| 5 | כולכון שלם וסני . . . |
| 6 | יקרכון די אמר . . . |
| 7 | ובברכה וחיון ש . . . |
| 8 | אפיסמוליתה דש . . . |
| 9 | ק. רה חתן אי . . . |
| 10 | כלֶּה חתן ואנ . . . |
| 11 | יוסה ושלחִי . . . |
| 12 | דלי . . . |

Bodl. MS. Aram. f. 1 (P). Bought by Dr. Grenfell in 1899 from a dealer in Cairo. It is in a large, good hand,

which may well be of the same date as no. 4. Perhaps, too, the Isaac and Yoseh may be identical with the persons named there. So little of the letter is left that it is impossible to make out the purpose of it.

L. 6 די אמר may be one word. L. 10. The ם is quite uncertain. It may be either one or two words. L. 11 ושלחיו, the final ך is probably the side stroke of a larger letter.

7.

כֹּצְתוֹ מוֹר	1
כֹּצְ . . .	2
ברוקמא ור . . .	3
מגדֶּ עפֿץ	4
זעפרן שֶׁן קוֹדֶ	5
חר מוחלב	6
מוצה אֵם יֵהִיָּה	7
מ . . .	8
זנוק פֿ מוֹן	9
דוהיִן גר מגת	10
הבלס	11
בלתו אמרוה	12

Bodl. MS. Heb. e. 84 (P). Bought by Dr. Grenfell in 1899 from a dealer in Cairo. It appears to be a medical prescription. It is much defaced, and very difficult to read owing to the carelessness of the writing. The papyrus is coarse and injured. The division of words is uncertain. L. 1 כֹּ might be מ, and so in l. 2. L. 4. The ך might be ה. L. 5. The שֶׁ is very badly made. It looks like סו. L. 7 יֵהִיָּה, perhaps אֵוִלִּיָּה, oil (?). L. 10 דוהיִן, the ך might be א ז, and belong to the next word.

The accompanying facsimiles will enable the reader to appreciate the character of these papyri and to examine for himself some of the readings here suggested.

A. COWLEY.